The Orthodox Herald

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ASCENSION DAY

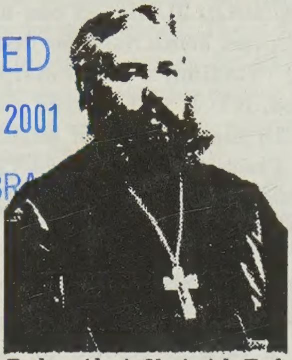
Forty days after Easter/Pascha we observe Ascension Day. This comes on Thursday, May 24, this year. Although this is considered one of the twelve main Holy Days in the Orthodox Church, it tends to be neglected by many, falling as it does between two Sunday Holy Days Easter/Pascha and Pentecost. The readings for this day are Acts 1:1-12 and Luke 24:35-54.

According to the Bible, the Lord commissioned His Apostles to preach the Gospel to all nations, then He blessed them and: "He was lifted up before their eyes, and a cloud took Him out of their sight." His task on earth was done. The tropar for the day tells us: "Thou has ascended in glory, Christ our God, Thou has made Thy disciples glad by the promise of the Holy Spirit; through this blessing Thou has truly assured them that Thou art the Son of God, the Redeemer of the world."

This is a very ancient Holy Day, as the Bible specifically mentions it. It has been observed as a Holy Day almost from the beginning of the Church. Eusebius mentioned it as a separate Holy Day as early as 341. St. Gregory of Nyssa in 394 and St. John Chrysostom in 407 preached sermons on it. These sermons are interesting not only for their early appearance but for their content. The Church celebrated the day not as much for its historical significance but because of its theological reason for being. St. John Chrysostom expressed it in these words: "Through the mystery of the Ascension we, who seemed unworthy of God's earth, are taken up into heaven... Our very nature, against which Cherubim guarded the gates of Paradise, is enthroned today high above all Cherubim."

In some areas around the Carpathians, processions with the cross and candles take place. The faithful pray and sing while walking through fields and pastures, accompanying the

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Father Alexis Yurievich Toth

THREE SAINTS

There are three saints on the calendar in May who are much loved by the Carpathian people. They lived centuries apart but had much influence on their religious lives.

We find the name of St. Alexis of Wilkes-Barre's name on May 7 on the calendar and that of two brothers SS Cyril and Methodius on May 11/24.

SS Cyril and Methodius were sent to the Carpathian area in 863 to bring Christianity to the inhabitants. Although they accomplished this and formulated a written alphabet for the people, their lives were far from easy. Their presence was resented by German missionaries and a religio-political collision occurred. It became nasty at times, but the brother saints persisted. They brought the Orthodox religion to the Carpathians.

Now we go a thousand years ahead to the birth of Alexis Toth in Presov, Slovakia on March 18, 1854. He was to become the "Father/Batko of American Orthodoxy," as he united the Carpathian people in America and brought them to the Orthodox faith facing humiliation, threats of bodily injury, and false accusation by people of another faith.

St. Alexis faced personal tragedy only two years after his marriage to Rosalia Mehalick and his ordination to the Holy Priesthood; his wife and infant son died.

He immersed himself in the work of

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BELLS RING

I remember the bells ringing, especially the incessant "second" bell of my home church, SS Peter and Paul in Endicott, NY. It hurried us on to the Divine Liturgy each Sunday morning. It seemed to say, "Bring a nickel, bring a penny, come to church, come to church." Then, I remember the bells of a small church in Niederhausen, Germany. They wafted through the woods as I took my daily walk. Moving to Wiesbaden in Germany, we were entranced by the sound of the many church bells. We would stand on our balcony and wait for certain bells to peal. There was a bass bell, which we called "Dyada." His tone was so deep and clear. My next memorable bell ringing was while on a boat on the Volga River in Russia. I will never forget the sound of the many bells drifting over the water from a church on a promontory. This is why I did so enjoy the article from New York Times, written by Andrei Ilyin, which concerned the bells rung over Moscow.

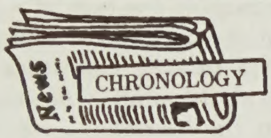
"There is nothing else quite like the sound of hand-rung Russian church bells. Unchanged for centuries, embalmed in the amber of Russian Orthodox tradition, it is a 4/4 time blend of dirge, railroad crossing clangor and shattering wine goblet, a disharmonious sweetness that assails the ears and once inside, makes a beeline to the heart.

Mr. Dorokhin is one of two ringers at the Church of the Nativity (the church served as a lion pen in Soviet times). There are scores, if not hundreds, of bell ringers in Moscow proper. Most are unpaid newcomers to an art that stretches back to Russia's founding. What they create and give away, no loud speakered belfry and Muzak peal can duplicate, nor can money buy.

'Cacophonous and at the same time hypnotic' is how the historian James H. Billington described bell-ringing in his classic study of Russian cultural history,

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MAY 2001

DIED: Fr. Svyatoslav Vasilyev (32), Winter Springs, FL. Fr. Andrew Shuga (68), Berwick, PA.

INTERNET: The Orthodox Herald now has a web page to mark its 50th anniversary. Find us at www.orthodox-herald.homestead.com.

AN AFRICAN-AMERICAN parish has been established by Fr. Moses Berry in Ash Grove, MO on land which has been in his family for many decades.

AGAIN, a devastating flood has occurred in Ukraine, near the Tisza River area. Over 11,000 people are homeless and more than 1,200 homes were destroyed. This is an area of Western Ukraine where people are already suffering economic hardships. Help can be sent through Michael Horvath, Ukraine - Pac 230 West Parkway, Unit 9, Pompton Plains, NJ 07444-1060 or call for info 973-831-1499.

ON A STATE VISIT TO RUSSIA in November, President Kostunica and Patriarch Pavle of Yugoslavia thanked the Russian Church for its support in its recent crisis and difficult times.

AN OFFICIAL DELEGATION of Antiochian Christians went to Amman, Jordan for the consecration of the new and independent Arab Orthodox Church. The Church was ordered closed by the Minister of the Interior. Metropolitan Philip promised to give moral and financial support to hasten its reopening. The Patriarchate of Jerusalem is protesting.

HIGH SCHOOL JUNIORS can attend the 3rd Annual Youth Summer Institute at St. Vladimir's Seminary in Crestwood, NY. It will be held concurrently with the Institute of Music and Pastoral Practice from June 24-19. For info phone 914/961-8313, ext. 328 or email (belonick@svots.edu)

JUSTICE FOR PRIESTS AND DEACONS was founded in San Diego in 1997 as a referral service to Roman Catholic clergy, who believe themselves to be victims of injustice in the church and need of a canon lawyer. There are 30 canon lawyers in the group. Requests by priests for canonical assistance is increasing. "Bishops often have good intentions but don't know well the rights of clergy or the proper canonical procedures to be followed."

A GOOD SAMARITAN GROUP has been started in the New Britain, CT parish. A lay volunteer visits homebound or institutionalized parishioners monthly. This is in addition to visits by the parish priest.

A MONASTERY IS BEING ESTABLISHED in Bueno Vista, NJ by the Ukrainian Church. The property was willed to it by Fr. Adam Burhan, who, before he died in 1990 at the age of 106, had built a chapel and other buildings on the property. The Monastery dedicated to the Protection of the Mother of God is being restored under the direction of Hiermonk Swiatoslaw.

PEOPLE visiting or attending seminars in Europe should not expect to receive Holy Communion without making prior arrangements. Holy Confession either the evening before or on the morning is required.

ASKED IN A PARISH BULLETIN when efforts were made to stop the placement of a creche in a town in Massachusetts: "Why does this baby born of Mary threaten so many? If He isn't who He said He is the Nativity scene would be just a childish fairy tale. It would not affect anyone for good or evil ... But if this baby is who He said He is, He threatens all those who want to live apart from Him."

BISHOP DIMITRIOS of the Greek Archdiocese was part of a delegation of American Church leaders who went to the Middle East in December. Upon his return he told the **Orthodox Observer**: "You have all seen the continuing television coverage of the tragic events in the Middle East. What this coverage does not show is the special suffering of the Orthodox Christians of the Holy Land. You have seen tanks and helicopters retaliating against sniper fire, shelling houses in the villages of Bait Jala and Bait Sahour. What the television does not show is these are largely Orthodox Christian towns of Christian businesses, which depend on tourism and have closed their doors by the hundreds.

Food supplies to Christian neighborhoods have been interrupted by riots and police roadblocks. Even those Christians who have access to food stores cannot buy food because they are out of work.

Unemployment in East Jerusalem neighborhoods approaches ninety percent... The suffering among Orthodox Christians in the Holy Land is acute and growing."

THE ANNUAL PILGRIMAGE to St. Tikhon's Monastery in So. Canaan, PA is scheduled for May 26, 27, 28.

FEASIBILITY STUDIES are being done in the Johnstown, PA area to determine if there is a need for education programs ranging from an Orthodox parochial school to help in home schooling. Christina Sakmar of the Cathedral in Johnstown is spearheading the study.

ORTHODOX AND GREEK CATHOLIC STUDENTS of Volyn State University and the Volyn Spiritual Academy in the Ukraine are working towards the spiritual renewal of their homeland. They have established a library of religious literature and are publishing a journal **Dzherela**.

Continued from front page)
ASCENSION DAY

priest, who blesses their plot of ground.

This Holy Day is often referred to as "Fulfilled Salvation" or Spasovo in Slavonic because as St. Gregory of Nyssa expressed it in one of his sermons: "The Ascension of Christ is the consummation and fulfillment of all other feasts and the happy conclusion of the earthly sojourn of Jesus Christ."

We ask in the Amvon Prayer for this day: "Number us with those who will be taken up into the clouds to meet You coming to judge the world in righteousness, that with them we may be full of joy forever..." We pray.

Continued from front page)
THREE SAINTS

the church as the chancellor of the Presov diocese and professor at the seminary for the next ten years.

At the age of 35, he was sent to the "new world" and his assignment in Minneapolis, Minnesota. Following protocol, he reported to the Roman Catholic bishop, who oversaw the Greek Catholic parish, where he was assigned. He was not accepted because he had been a married man. He was treated shabbily. Upon consultation with his parish members, he traveled to San Francisco to meet with the Orthodox bishop. He accepted Orthodoxy from Bishop Vladimir and was followed by 341 of his Minneapolis parishioners.

He did not remain in Minneapolis very long. He was receiving many reports from Northeast Pennsylvania of dissatisfaction with the way their parish life was going. Fr. Alexis arrived in Wilkes-Barre, PA in 1893 and labored here for 16 years until his death, after a prolonged illness, on May 7, 1909.

St. Alexis mostly worked with immigrants who were economic refugees from the Austro-Hungarian Empire. He was not only a spiritual leader but organized a national lodge to care for the widows and orphaned children of miners. There was no insurance or government support for them. He published a newspaper and booklets on the Orthodox faith. He was a tireless and vigilant pastor. Between 1893 and 1902, he brought about 25,000 people to Orthodoxy and helped organize many parishes from Bridgeport, CT to Sheppton, PA. His work did not go smoothly. He was in litigation for 6 years. It was necessary for him to have bodyguards. But at his death in 1909 there were thousands of mourners at the services and along the route of the funeral procession to So. Canaan, PA where he was buried. Those who loved him collected pennies for and built a marble chapel over his grave. It is near the altar wall of the church at St. Tikhon's Monastery.

Truly, he, like the brothers SS Cyril and Methodius, ignited the spark which spearheaded an apostolic ministry to the people of the Carpathian area. At Fr. Toth's glorification 29-30 May 1994, 14 bishops, hundreds of priests and over 10,000 pilgrims, many of them descendants of those who accepted Orthodoxy at his behest, were present. Metropolitan Nikolai of Presov was also there tying the knot with the Orthodox faithful in the Astro-Hungarian Empire, who were Christianized by SS Cyril and Methodius.

Continued from front page)
BELLS RINGINGS

The Icon and the Axe. 'It's peace in the soul,' said Mr. Doroukhin, 29, who has been ringing in the 14 copper-and-tin bells of the Church of the Nativity for the last three years. More than that, it is an affirmation – a religious celebration of death and resurrection, and a secular paean to the triumph of good over evil. For however mystical their peals, the real miracle of the bells at the Church of the Nativity, as with church bells all over Russia, is that they ring at all."

SOBORNOST

Trinitarian Ecclesiology

The *conciliarite* of the Church is rooted in what has been termed in Orthodox theology as *Trinitarian ecclesiology.* The Church is the "gathering" *(ekklesia)* and the "people of God" *(laos Theou),* both a communion and community of persons called by God to be His own people, an epiphany and presence of His Kingdom on this earth.

Such scholars as Bogolepov, Karmiris, Khnodre, Meyendorff, Popovich, Schmemann, Staniloae, Verhovskoy, Zizioulas, and others have written about the Church as the manifestation of the being and life of the Holy Trinity, the One True God. Representing their common view is His Eminence, Metropolitan Maximos (Aghiorgoussis) of Pittsburgh who tells us:

> "The Church is an image of the Holy Trinity and is the sacrament of Trinitarian life, the presence of the life of the Holy Trinity in the world. As a reflection of the Trinity, the Church is a unity and community of persons in which unity and diversity are preserved as they are in the three persons of the Triune God. The Holy Trinity is a 'council,' a unity of three divine persons who live in communion with each other. Thus, conciliarity is inherent in the Church, since the Church is also a council, an image and reflection of the 'council' of the Holy Trinity."

Like the Holy Trinity, the Church is a communion of persons, equal and identical in nature and value. Each has his or her own individual mode of existence, vocation and duty to fulfill. Like the Trinity, there is a hierarchical structure to this communion, an order and form. In and through that hierarchical structure, the one Body of Christ, the Church, realizes itself in its thoughts, words and deeds, with one mind, one heart, one soul, one voice. (to be continued)

Fr. Michael G. Dahulich, Ph.D.
Prof: St. Tikhon Seminary

LIGHT MOMENT

A man walked into a doctor's waiting room and when the receptionist asked him what he had, he said "shingles." She took his name and address, medical insurance information and asked him to have a seat. A nurse's aide called him into the office and asked him again what he had. Once again he said "shingles." She took his weight, height and medical history and led him to the examination room. "What do you have?" asked the nurse who joined him. He said "shingles." She took a blood test, an EKG, checked his blood pressure, and told him to take off his clothes. The doctor came in, looked him over and asked him what he had. He said "shingles." "Where"? asked the doctor. "Outside in my truck," replied the man. "Where do you want them?"

MOTHER'S DAY

Mother's Day is celebrated on May 13 this year. It is celebrated on other days in countries around the world. After reading the following article, don't you think that Babas, along with mothers, should also be remembered on this day?

Babas' Legacies

Children often have interesting views of the world around them. What may seem insignificant to an adult may be of real concern to a child.

When I was a little girl of about five or six, I remember watching the people in church during Divine Liturgy. I was very aware of the women singing quietly along with the choir and how each knew when to reverently make the sign of the cross. And I wondered how they ever knew when to do the prostrations, or *poklones,* as Baba called them. It was all very confusing. Suddenly I had a great worry – who will know what to do when the babas are gone?

Years later, when I recalled this childhood concern, I smiled at this big worry that I had carried in my little heart. For those of us who stood with our mothers and babas on the "women's side" of the church, we learned a great deal. The Divine Liturgy and cycle of fasts and holy days were gently woven into our lives through positive examples.

The babas were modest in their dress and actions. With their heads always covered with babushkas or hats, they quietly set examples for the girls and young women with their piety and attentiveness.

They had a strong sense of service for their church. They treated the church as they would their own homes and worried about its cleanliness and upkeep. Like the woman described in Proverbs 30:10-31, the babas were hardworking and viewed with respect. As we girls grew older, we looked forward to the day when we would join them in various organizations to serve the church.

When I was growing up, one part of Divine Liturgy was especially joyful to me. On most Sundays our choir sang one particular hymn to the Theotokos. Mom, Baba, and the other women would always sing it a little louder and right from their hearts. Even as young as I was, I knew that this hymn had a special meaning for them. The sound of Mom and Baba singing together made me very happy. It was obvious that the Theotokos was an important role model for all the women in the church.

As I grew older, I noticed the babas crying before the *plaschanitza* and I uncomfortably wondered about the outpouring of their emotions. Later I understood their tears.

Several months ago, I once again heard that beloved hymn to the Theotokos, *"Proseemye Tya Devo"*. When the choir began to sing, my heart opened up with joy! I had not heard it for almost forty years. Hearing voices behind me, I turned to see two of our ladies singing along with the choir and not missing a word or a beat. They acknowledged my glance with their own smiles of happy recollection. I turned back and remembered two other voices singing in praise to the Mother of God. And I cried.

The babas are not great in number today, but their presence is still evident to me. I see them in the faces of their offspring – a sweet smile or twinkling eyes bring back pleasant memories of a baba. I, myself, have been called "Kathryne" by women who, no doubt, see my mother in me.

The words "for our church" held special meaning for the babas. All money collected through fund-raisers went for some special project for the church. One can only imagine how many thousands of pieroghis were pinched for our church. Today our iconostas, remodeled kitchen, and landscaped grounds are evidence of their tireless efforts.

Lately, I've given much thought to that childhood concern of long ago. Hopefully, we paid close attention to the positive examples the babas set for us for now it is our turn to carry on their legacy for others.

Margaret Pysarchyk

BLESSING PSALTER

The Psalms have formed the very heart of the worship of the Orthodox Church since Biblical times. (1 Cor. 14:26; Eph 5:19; Col 3:16). It was the practice that those inspiring to become a monk in the deserts of Egypt and Palestine had to learn the Psalms by heart. The Psalms are so much a part of the Christian services that people tend to forget that it is an Old Testament book. The bulk of our liturgical services are woven through with passages from the Psalms. By the 4th century, people used the Psalter as a private prayer. This carried on through the ages and many of us have **Psalters** belonging to our grandparents or can remember the "old" people reading the **Psalter**.

St. Basil wrote: "The Book of Psalms embraces everything contained in the other Holy Books. It prophesies about the future, and recalls the past, and stipulates laws for life and rules for action... The Psalm is silence of the soul, the giver of peace, for it calms turbulent thoughts, soothes irritation of the soul ... and man is filled with quiet delight."

Early in the 20th century, St. Arsenios of Cappadocia decided to codify the Psalms for use as blessings for special occasions when he could not find a prescribed blessing. In reading this it is noteworthy to be aware of his extreme concern for alleviating psychological as well as physical pain, and the mention of what we would nowadays call "post traumatic stress disorder."

Over the next months we will list the Psalms and their use as blessings. There will be two numbers given. The first uses the Septuagint Bible, the second the King James.

Read the following psalm when:

1 (1) When a tree or a vine is planted, so that it may bring forth.

2 (2) So that God illumines those who go to meetings and councils.

3 (3) So that badness goes away from people, so that they do not torment unjustly their fellow man.

(to be continued)

ETHNIC CHUCKLE

Dorohaya Tyotya Mareea,

Yak tam kolo vas? Toot everything eedah OK. Noh yah mala takee experience zhe yah nesnam what I gotta do.

Tak peeshlo, yah bulla invited nah wedding nashee krayankee granddaughter. Yah dumam zhe ohna neh hochilla me inviting noh ohna have to have some guests nah bride side. Ohnah me poveela zhe yah granddaughter graduavala ot college ee already mah dobree position. Ohna me poveela zhe budeh high class wedding with

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BELLS RINGINGS

important people. Yah told her zhe ohna neh have to worry yah znam yak to behave.

Yah peeshla doh best store na mainstreetche ee kupela shumneeh pinkovee dress, ee hat, ee shitko zheh trebah so yah looking barz good.

Preshlo time to go nah reception. Yah peeshla dah hallyou ee sit down kola stolah with nashe druhee krayanee. While me waiting nah wedding party me eating cheese, ee crackasee ee takee skinny pieces dried bread ee drinking napitkee. Finally, wedding party came a master of ceremonies neh starosta told everyone what to do. Kolee presol time for nash table to go doh buffet, me husband, ee yah, ee krayanee had to walk across the dance floor. Yah filled me plate. Noh znayteh, Tyotya Mareea, zhe teperh neh serving "ethnic food" yak holupkee ee chicken noh every buffet mah ziti with tomato sauce ee velekee salad bar. Yah started to cross the dance floor going to our table kolee me paper plate collapsed. Shitko fell on my beautiful pink dress. Yakee mess yah ee dance floor. Yah taka embarrassed. Kolee yah preshlah domu yah dumam zhe kolee me "ethnics" malee veseelah or other party me malee real taneeri. Yah proshu vas yakee toh "high class" wedding with paper plates?

Budte Zdrove
Hanua

WINTER'S GRACE

Abba Dorotheus of Gaza lived during the turn of the 6th century. Some of his sermons were preserved. He has a message to give to all but this one seemed especially suited for those in their later years.

"The wise Solomon says in Proverbs 11:14: 'They that have no guidance fall like leaves, but in counsel there is safety.' This is what Holy Scripture teaches us. They advise us not to rely only upon ourselves, not to believe that we know it all, not to believe that we can control ourselves because we need help, especially from those who would counsel us according to the teachings of God. No person is more unfortunate nor nearer to damnation than those who have no teachers on their path towards God. What does Solomon mean when he says that where there is no guidance, the people fall like leaves?

A leaf is green at first and flourishes beautifully; then it gradually withers and falls and is finally trampled underfoot. So it is with a person who has no guide; at first he is always zealous in fasting, vigil, silence, obedience and other virtues; then little by little his zeal cools down and, having no one to instruct or support him and fire him with zeal, withers, falls and finally becomes a slave of the enemies, who fill the vacuum. The devil likes the person who trusts his own mind, but he has no access to a person who asks and does everything with counsel."

In modern terms we might condense Abba Dorotheus' advice. He tells us that unless we seek advice from a person who loves God we will wither in our spiritual life. We cannot depend on our "own understanding."

CHARACTER-REPUTATION ... OFTEN POLES APART

Nobody is fully understood by anybody. Most of our relationships with other people are merely contacts. We live and mingle with others externally, but rarely hold serious dialogue except in a crisis. Even the best of friends are not so well known to each other.

In this busy world, we quickly confuse the true meaning of character and reputation. Let's think about the distinct difference that separates them and too often places them poles apart.

Character is formed by a collection of moral and other traits that distinguish one person from others. Reputation is the standing one has in the opinion of others. Character is one thing we make in this world and take with us into the next. Your character is your own; your reputation belongs to anyone who wants to talk about you.

Character is not made by past environmental influences, these only condition and do not determine. Character is not made by a single act in the past. Character is created by virtue. Psychologists stress the importance of man's subconscious mind but our Lord tells us that the conscious mental understanding combined with the will to do both govern our decisions.

It is time that we realize that circumstances do not mold character, they are only the bosses of the weak – not the tools of the wise. The strong person knows that he is not the victim of circumstances. He knows that "From the same materials, one person builds palaces, another hovels; bricks and mortar are mortar and bricks until the architect can make them something else."

As we lower our heads in reverence and raise our eyes for help, let us ask Him to so change our character that we may change for the better.

PRAY FOR THEM

The Divine Liturgy is divided into three parts: the liturgy of Preparation, which is unobserved as the Royal Doors are closed and there are no audible prayers heard; the liturgy of the Catechumens, which includes the reading of the Epistle and Gospel and the sermon and which ends with the Litany for those preparing to be accepted into the faith; and, the liturgy of the faithful, when the Creed, Lord's Prayer, and consecration of gifts and Holy Communion take place.

Unfortunately, the litany for the Cathechumens is often omitted. The reason given is that there are no catechumens present. However, we must remember that the Divine Liturgy is not being celebrated only by one priest or only in one church. The Divine Liturgy, the Great Mystery, is being celebrated by the Whole Universal Church and somewhere there are catechumens.

Today, we have many who are preparing to join the Orthodox faith. It is happening here in the U.S., in Russia, in Africa, Indonesia, Philippines, etc. The church prays for them as if they were standing in our own parish church.

Catechumens can also be infants who have not yet been baptized and chrismated.

In the litany for the Catechumens, they are asked to depart the church so that the liturgy of the faithful can proceed. Catechumens leave as well as those who have sinned and have been deprived of the Holy Sacrament of Communion for a certain period of time.

This litany is chanted just prior to the litany of the faithful which precedes the Cherubim hymn.

PRESS FUND

With your help month by month we've made it to our 50th year. Thank You/Spasebo. Dr. Dimitrios Pappas, John Maciewiewski, Ethel Watlock, Eli and Sophia McKay, Steve and Lillian Sokol, Lew Gogol, Anita Poll, Anonymous (2), Fr. Paul Karas, Kristine Garner, Fr. A. Partykevich, George and Eileen Chwan, Rebecca Gleba, Jule Macieko, Rosemary Hill, Mr. and Mrs. John Hrapchak, Mary and Stephen Kurucza, Tom Broslawik, Dorothy Genoni, Anne Lelo, Anna Jeromsky, Lubomira Raska, Ruby Crisafulli, Mary Kochmaruk, Irene Allen, Steve Alushin, Helen Kotter, Mary Ardan, Greg Mazur, Frank Romanick, Velma Bova, Helen Tucker, Dr. George and Vera Naryshkin, Steve Yevich, Mary Ann Girard, Natalie Ceja, **Fr. Daniel Donovan, John and Hope Lukatchik.** William and Mary Cook in honor of their 50th wedding anniversary and the 50th year of the publishing of **The Orthodox Herald**. Anna Plefka for health of Fr. Basil and Matushka Nina. In gratitude for Prayer of Deliverance from Addiction by Ray Mastroberte. Agnes Wozniak for health of Fr. Nicholas and Matushka Anastasia Timpko and Fr. Basil and Matushka Nina Stroyen and in memory of Gregory (Harry) Wozniak. Helen Magyari in memory of brother Mike Dekun who died 9/25/00. Vera Utterback in memory of her husband Vasily (William).

George Yura in Postage Fund for rising postal charges.

I BELIEVE

On the Seventh Sunday after Pascha, the Church remembers the holy fathers of the First Ecumenical Council which met in Nicea (today this is a town in Turkey) in 325. It was called by the Roman Emperor St. Constantine, whose feast day we celebrated with a Liturgy 5 days ago.

It is easy to transpose today's point of view which values the separation of Church and state and denounce the fact that a political figure would be so involved in a matter of religion. We certainly would not want to return to a time when the state dictated what the populace should believe. But this conviction should not keep us from seeing that God's will was expressed in St. Constantine's action.

This council made a most important decision which affects our view of the relationship between God and humanity. It declared on the basis of the Holy Scriptures that Jesus of Nazareth was not only the best human being who ever lived, but that He was at the very same time also God. God loved humanity so much that He **became one of us!**

Now our conception of God Who is beyond anything that we could imagine is complemented by a conception which places Him in our midst: a Man whom we can hear speaking human words and see in action – doing ordinary everyday things as well as amazing miracles. The holy fathers gave an answer to those who would wish to come to know God in this world. They declared: **"I believe!"** We believe in a God who loves us and Who has linked His life with us for all eternity as True Man and True God.

Fr. Kutash, Ph.D.

BIBLE QUIZ

1. What wicked king of Judah confessed his sins when he was taken into captivity in Assyria?
2. Who confessed his denial of Jesus?
3. What young man confessed his riotous living to his forgiving father?
4. Who confessed to God that he built a golden calf?
5. Who made a false confession to Aaron and Moses?
6. Who was visited by the angel Gabriel while he was confessing his sins?
7. Who confessed his sin to an angel that only his donkey had seen?

ANSWERS:
1. Manasseh (2 Chron 33:11-13)
2. Peter (Matthew 26:75)
3. The Prodigal son (Luke 15:18)
4. Moses (Exodus 32:31)
5. Pharaoh (Exodus 10:16)
6. Daniel (9:20)
7. Balaam (2 Samuel 15:24)

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Forgiveness is not the magnanimous forgetting of faults, but the uncovering of self-worth when it is crusted over with self-hatred.

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Sin is not hurtful because it is forbidden – but is forbidden because it is hurtful.

Dabs of Thoughts

Learn to pick your battles: ask yourself "Will this matter one year from now? How about one month? One week? One day?"

Moses was eighty years old when he took on the task of bringing the children of Israel out of Egypt. He was forty when he fled from Egypt to Sinai. While here, he married and lived for forty years.

Our long history is both a gift and a heavy responsibility. The Orthodox Churches have yet to resolve a number of questions. For instance, we need to discern how far Western thinking has transformed Orthodox Church governance, theological debate and pastoral practice.

You can predict the weather with your joints. Scientists have found that storms are caused by low atmospheric pressure. This causes the tissue cells in the joins to inflate to compensate for the lower pressure. The inflated cells now take up more space and, therefore, push against the inflamed joint causing pain – no weather report necessary.

Many of us are the carpenters of our own crosses.

Because we are joining the liturgy in heaven, celebrated by the angels and saints, we must resist innovations. We humbly join with those who have added their lives to those prayers, one generation after the other. Please resist the temptation to make the liturgy better or more relevant. Change is at the expense of our harmony with those who have gone before us but are alive in Christ.

St. Tikhon Zadonsk said in the 18th century: "If you, Christian, wish to learn to live a holy and truly Christian life, set before yourself the Holy Gospel and the irreproachable life of Christ and learn from them."

The heretic is not one who merely fails to "understand" the Church's teachings, but one who twists the teachings to fit into his own desires (passions). He is one who needs his "truth" to be something other than the Truth in order to compensate for his crippled or diseased soul. He needs the heresy because his ego will not let him have it any other way. The heresy is actually food for his passions.



EDITORS' NOTES

It is early May and this year is the first time that I noticed that leaves appear on the lower trees before they do on the tall ones. What a beautiful month this is in the Northeast USA!

At the beginning of each year, we look over the financial matters of the "Herald." We find that our mailing costs have increased 25% since January. We do appreciate the extra bit some of you have been adding to your check when you subscribe and state that it is for postage. We have been acknowledging these in the Press Fund but have decided to start a Postage Fund. It now costs 22.5 to 33 cents to send single copies in the U.S. This goes up to 60¢ a copy to Canada and 80¢ overseas. We appreciate our Canadian readers sending extra for postage. We can continue publishing because of the gratis help we receive. **Betty Kovach** puts all the addresses on computer disc, she takes them to **Marie Lukashevsky**, who adds the bar code and prints the labels. **Paul Kramer** folds the copies, adds the labels and sorts them according to the very stringent post office requirements. The material is prepared free of charge. May God look with grace upon these helpers.

Fifty years ago, April 1952, the first issue of the "Herald" was prepared in Alpha and Rahway, NJ. The founders were newly-ordained priests and brothers-in-law of Fr. Peter Bohush and your present publisher, Fr. W. Basil Stroyen. They each donated $50, which was a third of their monthly salary. Their parishes donated $5 apiece to put out the first issue. Cooperation was received from many clergy grateful that an English language paper would help them in their work. Bishop Jonah and Bishop (now Saint) Nicolai each sent $5 and encouraging letters. Father Varzaly sent in $10. Other donors and encouragers were Frs. Chernushin, P. Kreta, Lobanoff, Pishtey Jr., Buketoff, John Havrilak, Ressetar Kapral, J. Kreta and John Ressetar and Alexander Bohush.

The Packet Plan was started to fill a demand. We appreciated the help of Yonkers, NY, W. Brownsville, PA, Cassville, NJ, Osceola Mills, PA, Elizabeth, NJ, Monongahela, PA and St. Michael's in Cleveland, OH. Most of these parishes are still part of the Packet Plan family.

We ended our first year with a total of 512 subscribers.

Very soon, problems set in. Fr. Peter accepted a parish in Binghamton, NY and Fr. W. Basil entered the Chaplaincy of the U.S. Air Force (1953). He was the pioneer chaplain. **The Orthodox Herald** soon acquired a suitcase of its own as the Stroyens traveled and lived all over the world. Matushka Nina learned to type on the job. Fr. Peter had an untimely death and the Stroyens assumed full responsibility. Fifty years – so much has happened, but God has given us the strength to publish an issue on time. Never missing one. We have made so many friends through the paper and we thank God for their help, encouraging words and friendship. Our paper has always been supported by our readers from the very beginning. We have never been subsidized.

We start our fiftieth year by **adding the internet** to our hard copy. We are being helped in setting up our web site by Michael Wesdel from California. We'll keep you informed as to its efficiency.

God Be With You. Bud'te zdrovy i Bogom hranimy.

The Stroyens

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STUDY THE SCRIPTURES.

In everything you meet with in the Scriptures, strive to find the purpose of the Word, to penetrate into the depth of the thought of the saints and to understand it more exactly. Those whose life is guided by Divine Grace towards enlightenment, always feel as though some inner ray of light travels over the written lines and allows the mind to discern from the bare words what is said with great thought for the instructor.



My Aunt Helen was a wonderful cook. She had come from Mir, Belarus and many of her recipes were influenced by Polish cuisine. Among the recipes she gave my mother was one for Bigos. It has been in my files for over half a century, and it has been enjoyed by many even in the Far East and Europe while we were stationed in the Air Force. Here it is as my mother gave it for inclusion in the September 1952 issue of **The Orthodox Herald.**

BEGOSH

1 lb. spareribs	2 carrots
5 Tbls. fat	1 stalk celery
1 onion	1 can tomato paste
1 clove garlic	2 Tbls flour
1 large can sauerkraut	salt & pepper
1/2 head cabbage	2 cups water

Brown spareribs in half of the fat. When brown, add chopped onion and garlic and lightly brown. Drain sauerkraut, save juice. Wash sauerkraut in cold water and drain. Shred cabbage fine. Pour boiling water over. Let stand about 10 minutes. Drain. Add sauerkraut, cabbage, sliced carrots, thinly sliced celery to spareribs. Add water when necessary to keep moist while simmering over low heat for one hour. Stir occasionally. Meanwhile, brown flour in remaining fat. Slowly add 2 cups of water and tomato paste. Stir constantly until thickened. Add to sauerkraut mixture. Season to taste. Let simmer on top of stove or in 350° oven for at least 1/2 hour.

NOTE: This is much better made the day before it is used. You may add a ham hock, pork chops, or browned kolbasi before adding the browned flour mixture. A few dried mushrooms are also good. This is a home recipe, which means there really are no exact measurements or ingredients. You may even omit spareribs and use other meat.

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MEDITATION

Before Traveling on a Pilgrimage

You told us, O Christ, that You are the Way, and the very One through Whom we can be saved! Be with those who are about to travel on a pilgrimage to *(here name the place),* and allow them to arrive there safely and without harm. Send Your holy angel to watch over them, and allow them to return home refreshed in body and soul; we pray to You, O Lord: Hear us and have mercy.

Our hearts are restless until they find rest in You, O God, because we are all exiles and pilgrims on earth. Lead our souls to the joy that comes from knowing You as our Savior, and to our true destination in heaven; we pray to You, O Lord: Hear us and have mercy.

As we journey toward the New Jerusalem, O Christ our King; may we enter it through the narrow door that leads to salvation. Do not reject us when we knock; nor tell us that You do not know us, but allow the grace of the Holy Spirit to wash away our iniquities, so that we may present ourselves before You with the white robes of purity; we pray to You, O Lord: Hear us and have mercy.

Ray Mastroberte

FUNDS

Alaska Fund: Lois Bedder, John and Hope Lukatchik

Mission Fund: Greg Mazur, Nina Baker

Both Alaska and Mission Funds: Anonymous (2), Fr. Daniel Donovan, Helen Kotter, Steve Alushin, **Dr. George and Vera Naryshkin, Ethel Watlock.**

Home Bible Reading Schedule

MAY 2001

1 Acts 8:5-17	17 Acts 14:14-27
2 Acts 8:18-25	18 Acts 15:5-34
3 Acts 8:26-39	19 Acts 15:35-41
4 Acts 8:40-9:19	20 **Acts 16:16-34**
5 Acts 9:20-31	21 Acts 26:1-5, 12-20
6 **Acts 9:32-42**	22 Acts 17:19-28
7 Acts 10:1-16	23 Acts 18:22-28
8 1 John 1:1-17	24 Acts 1:1-12
9 Acts 14:6-18	25 Acts 19:1-8
10 Acts 10:34-43	26 Acts 20:7-12
11 Heb 7:26-8:2	27 Acts 20:16-18, 28-36
12 Acts 12:1-11	28 Acts 20:8-14
13 **Acts 11:19-26, 29-30**	29 Acts 21:26-32
14 Acts 12:12-17	30 Acts 23:1-11
15 Acts 12:25-13:12	31 Acts 25:13-19
16 Acts 13:13-24	

BIBLE STUDY

Most of the readings this month are taken from the Acts of the Apostles. This book can be considered a manual of Church doctrine and discipline.

St. Luke wrote the Acts almost as a continuation of his Gospel of St. Luke. The subject of both is the Work of Christ. The Gospel deals with the time He was on earth, while the Acts after He ascended into heaven.

When we study the Acts of the Apostles we must keep in mind that everything the Apostles did was in the power and under the guidance of Christ from His throne in Heaven. For example they heal the sick, not by their own power, but by the power of Christ (3:12; 28:8). They preach knowing that He is with His Church and will be even unto the end of the earth.

Let us note some of the works of our ascended King, which are recorded in the Acts of the Apostles. He appointed the Twelfth Apostle (1:24), sent down the Holy Spirit (2:33), increases His Church (2:47), works miracles (3:6; 4:10, 30; 9:34; 13:11; 14:3; 19:13), reveals Himself to the dying saint (7:55,56), opens the Church to the Gentiles (11:21), and sends His Angel to deliver St. Peter (12:7, 11, 17) and strike Herod (12:23).

St. John (21:25) tells us that everything Christ did in His Church is not recorded as it cannot be told in one book.

The Acts of the Apostles give us a picture of the foundation of the Church and how it was established among people of different races, opinions, and degrees of knowledge.

As the central book in the New Testament nestled as it is between the Gospels and the Epistles, it helps us to see how the holy life of the early Christians had its source in the Life and Work of Christ.

How does this Book apply to our lives and to the life of our parish? Does it give any insight and hope? It is interesting to note that the reading at this time of the Church calendar between Easter/Pascha and Pentecost helps us to place ourselves into the life of those Christians who lived during these times in the Life of the Church.

* * * * * *

NEED OF SILENCE

Accept what comes from silence and make the best you can of the little words that come out of this silence like prayers prayed back to the one who prays.